

labour might in some degree go on together. Here it is to be observed, that placing or boarding Indian children in the families of white people is very expensive, and cannot be extensively useful; neither need it be contemplated in the case of the Indians being formed into villages, and it will be recollected that this is represented as a first and indispensable step towards their civilization.

The schools at present established amongst the Indians in Upper Canada are, one in the Bay of Quinté supported by the Society for the Propagation of the Gospel in Foreign Parts; another on the Grand River was formerly supported by the same society, but this last school is superseded by those lately established by the New England Company of London. This company has recently turned its attention to the civilization of the Indians in Upper Canada. In 1827 they stationed a clergyman of the church of England, the Rev. R. Luggar, on the Grand River. They have expended considerable sums of money in instituting schools, putting the church in good condition, and in contributing to the erection of a parsonage, besides promising a further application of their funds in that quarter. They have supported a good school in the Bay of Quinté for several years, and they have two or three schools commenced in the vicinity of York; they are about to send a missionary to reside in that neighbourhood. Their schoolmasters teach the children in English, and it is certainly a preferable system, circumstanced as the Indians are in Canada, to that of instructing them in their own tongue.

The Society for propagating the Gospel in Foreign Parts have allowed a salary to a catechist, an Indian of very good character, in the Bay of Quinté, since the year 1810; they have also a catechist, an Indian, who is master of the Indian language, on the Grand River. Their missionaries, resident in the neighbourhood of these two settlements of Indians, have always been in the practice of visiting them and performing clerical duties among them. In 1826 the society established a minister among them on the Grand River, but in consequence of a feeble state of health which had been of some continuance, he has returned to England, and the society is now disposed to relinquish the field to the New England Company, and to apply their own resources elsewhere. Mr. Campbell, the society's missionary in the neighbourhood of the Mohawks in the Bay of Quinté, continues assiduous in his visits and attention to the religious wants of the Indians of that settlement.

The Methodist society support several schools among the Indians in Upper Canada, and their preachers minister to them in several parts of the country. They have been very successful in converting a great portion of the Mississagua tribe from heathen ignorance and immoral habits to christian faith and practice, and this improvement has been so great and rapid within these few years, that the hand of God seems to be visible in it, and it must be acknowledged that they have done much in the work of their civilization. An extraordinary reformation and conversion to christianity has taken place in this tribe within a few years. It commenced on the river Credit, and has extended to various settlements of the nation to a considerable distance. A great proportion of the tribe have become sober and industrious in their habits, well clad as to their person, and religious in their life and conversation. The first and principal instruments in the reformation were two brothers of the name of Jones, who are of the religious denomination just mentioned; their father came from Wales, but their mother being a Mississagua Indian, they were well acquainted with the language of that nation; this circumstance accounts in a great degree for their personal influence with them, and for the success of the religious society to which they belong. Whoever were the instruments, the effect must be a source of satisfaction, and it is ardently to be hoped that their services and those of other societies will